

THE FRONTIER GUARDIAN.

BY ORSON HYDE.

KANESVILLE, IOWA, WEDNESDAY MORNING, MAY 1, 1850.

VOLUME II.---NUMBER 7.

The Frontier Guardian.

PUBLISHED SEMI-MONTHLY, BY
ORSON HYDE, EDITOR AND PROPRIETOR.

TERMS OF THE GUARDIAN.

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Advertisements not marked on the copy for a definite period, or a distinct number of insertions, will be continued until ordered out, and payment exacted accordingly.

It is understood that such as may wish to discontinue will send in notice before their term expires, that we may be apprised of the fact in season to stop their paper before commencing a second term, otherwise they will be considered bound for the next year.

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Reported by E. M. Greene and Robt. Campbell.

Conference Minutes.

KANESVILLE, IOWA, April 6th, 1850.

10 o'clock, A. M.—It having been a cold wet week, making the ground damp and黏滑, the Conference of the Church of Jesus Christ of Latter Day Saints, met in the Music Hall, and organized pursuant to adjournment from last October Conference.

Present—Prest. O. Hyde, the High Councillor, Prest. of the Seventies, Joseph Young, Benj. L. Clapp, together with a goodly congregation. The day was fine, but the going extremely bad.

Conference was organized by appointing Orson Hyde, Chairman. Evan M. Greene, Clerk. Robert Campbell, Reporter.

Opening prayer by the Chairman.

Prest. Hyde said he did not intend to bring much business before the Conference until there was a more general representation of the people, but one item he would now present, an item that the High Council had already considered the propriety of sending a good man to St. Joseph, as there are many saints in that place, who were like sheep without a shepherd, to call the brethren together, to organise them, counsel them, visit and administer to them in their distress, and nurse and strengthen them, said that Br. Vernon H. Bruce had been selected for that mission by the High Council.

On motion, the Conference adjourned the appointment of Br. Bruce, to that mission.

Br. Joseph Young then took the stand and addressed the congregation touching upon various subjects, followed by Prest. Hyde referring to the threatened dissolution of the Union.

On motion the Conference adjourned for one hour to meet at the same place.

2 o'clock—Conference convened pursuant to adjournment. Benj. L. Clapp took the floor, and spoke at some length relative to the Zion of God followed by Mr. Thomas S. Johnson upon the gathering to the Valley.

Br. O. Hyde followed Br. Johnson relative to the emigration, the sale of claims, &c., said wisdom did not dictate that the Saints should give away their claims, or throw them out of their hands for a trifling sum, and gave information of the business to be brought before the Conference, and requested the reports of the branches to be handed in early on the following day, wished to know if the brethren were willing to have all past things dropped and hardnesses buried, and have a general jubilee, and the brethren responded yes, yes, yes.

Br. C. Wright was appointed marshal of the Conference ground for the succeeding day.

On motion, the Conference adjourned until to-morrow, 10 o'clock, A. M., to meet at the stand up the hollow.

Sunday, April 7th, 1850.

10 o'clock, A. M.—Conference convened at the stand, a large congregation assembled of the brethren, and many of the California Emigrants.

Passenger.—Prest. O. Hyde, the High Councillor, Benj. L. Clapp, and Robt. M. Blair upon the stand. The hand and Choke present.

MARCHALS—J. C. Wright, Isaac Allard and Elisha Everett.

Music and singing while the congregation were assembling.

This morning opened with an almost cloudless sky, and soon spreading his golden rays on the large rural amphitheatre of the Conference ground, situated on the S. end of Chadwick street, and which was capable of containing 20,000 souls. At the early hour the carriages, buggies and surreys began to arrive on the ground and the

audience comprised a large number of emigrants, gold diggers and strangers as well as the Saints.

The meeting was called to order by reading and singing "The Savior lives no more to die."

Counselor Coulson addressed the throne in thankfulness for the favorable weather and for the blessings of health, &c.

The choir then sang "Let every mortal

against each other. The North against the South. What is the condition? Let the rock be but once split, and the demon of confusion and bloodshed will run universally. When we consider these signs they do not portend good, inasmuch as it is all mystery. We are forced to the conclusion of this kind. What are we to do? Why, the Savior has said when these things come to pass, lift up your heads and rejoice, for your redemption draweth nigh. Not to rejoice over their destruction, but rejoice that our natures are written in the Lamb's Book of Life, for the time will come when the Savior will say, come ye blessed of my father, inherit the kingdom prepared before the foundation of the world. When God sends a message it is plain, and no mystery or mysterious knockings; it is all peace and good will to men; But the other looks like the witch of Endor raising up Samuel, it does not mean any good.

Prest. Hyde was at the conclusion of the foregoing remarks requested to relate the circumstances of his visiting Jerusalem, as John E. Page had been heard to say that he had never been there. He then related his travels from place to place, and that he was kindly treated there by the Missionaries, had eat and drank with them, and they had borne testimony that I have been there, and now this man says I have not been there—I reprehend him not—for my feelings pity him. If any man thinks I have not told the truth they may question me.

Music and singing.

Prest. Hyde introduced as business of the Conference, the first Presidency:

Prest. Brigham Young, you know his policy. Some may be discommoded for the present, who have rent off their teams and wagons and they have not been returned. But what have they done? Have they not sent back means to help off the poor and they have pledged themselves to do so until every soul has been removed. Wait with patience and you will come. (Sustained for a general expression of the people.)

Prest. Kimball, was unanimously sustained as First Counsellor to Prest. Young.

Prest. William Richards was sustained as Second Counsellor to Prest. Young, and Historian to the Church.

Prest. Orson Hyde, said: I want to know if you approve of my course and policy in Pottawatamie, and east of the Rocky Mountains, and I want you to speak your sentiments freely. (Voted unanimously.)

I intend to take a course that will deserve your good will, I will pray for you, and wait you to pray for me.

P. P. Pratt, was sustained as one of the Twelve Apostles.

Prest. Orson Pratt—I had expected him here to-day. It would do us good to see him. His labors have been an efficient in England as any man that has ever been sent there. He has introduced a system of philosophy that has been a battering ram to the learning and philosophy of the present age.

According to a letter from England there has been an increase of 11,000. Though he is a small man, he is made of good stuff and the best of all is, God is with him. May God bless him. Amen. (Voted unanimously.)

John Taylor has been sent to open the Gospel in France; but the gospel has been opened for him. He will always pass. (Voted unanimously.)

Willford Woodruff. He has charge of the Eastern Branches. I expect to see him to-day. (Voted unanimously.)

Geo. A. Smith—may the Lord bless his memory. Amen. (Voted unanimously.)

Amasa Lyman, he presides over a company of good boys that have been digging in the gold mines; may he be successful, blessed and protected in the land where he is. (Voted unanimously.)

Erastus Snow was sustained by a unanimous vote in his Apostleship.

C. C. Rich—sent to take Amasa's place, may he be prospered in his labors where he is. (Voted unanimously.)

Lorenzo Snow, has gone to the Pope's dominions. It is a hard place for a man to preach—he has gone with his life in his hand, may he have our prayers. (Voted unanimously.)

Erastus Snow has gone to Denmark—may he be successful. (Voted unanimously.)

Franklin D. Richards has gone to England, he is a good man—he may be blessed in his labors. (Voted unanimously.)

The Presidents of the Seventies, viz: Joseph Young, Levi Hancock, Henry Herriman, Zera Pulsifer, Albert P. Rockwood, Benjamin L. Clapp and Jedediah M. Grant were each acknowledged and approved in their office.

The High Councillors were then presented in a body, viz: James Alred, Ira Orwatt, Aaron Johnson, Geo. Coulson, Wm. Snow, James McAllister, Geo. W. Harris, Lyman Stoddard, Jacob G. Bigler, Henry W. Miller, Noah G. Bulley and Jerome M. Benson. These were acknowledged and approved in their office, with the exception of two contrary ones, Dr. James Haven voting in the negative—explained saying he had been informed that Mr. Coulson had stated publicly that Joseph Young was on the ground of apostasy, and had given his sealing so that he could not conveniently vote for him. It was moved that Mr. Young's name be struck off the list of the Presidents of the Seventies, and that his name be substituted in his place.

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carry nothing but my staff.

Sometimes in crossing small streams and creeks, they would almost compel me to get on to their backs, and let them carry me safely over, to save me the trouble of taking off my shoes and wading.

The kindness of my Omaha friends greatly strengthened my attachment to them, and increased my desire to have them become acquainted with the "friend of sinners," and to have them love him, and choose him for their prophet, priest and king. To apply him for deliverance from selfishness, sensuality, excess, crime, and every form of sin, delusion, degradation, slavery and wretchedness, and to become the "Lord's frenemy."

D. E. REED.

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JOHN GOOCH, Jr.,....Printer.

Notice.—All communications addressed to the editor, must be post-paid to receive attention.

Important.—We will be responsible for all monies paid into the hands of any of our agents or subscription for this paper. Persons remitting money to us by mail, and not through our agents, must do it at their own risk. It will generally come safely, however, and there is not so much risk after all. The names of our agents will always be found in the *Guardian*; and in addition to which, they have written credentials from us.

Good current bills on any responsible bank in the Union will be received on subscription.

All monies sent to us by mail will be at the risk of those who send it.

WEDNESDAY, MAY 1, 1850.

SPRINGS.

Much excitement prevails in Western New York concerning the visitation of spirits from the unseen world, said to communicate freely with many people of a mystic rapping or knocking. Our opinion of this singular affair is sought by some who reside in that section.

We are free to give our opinion and to contribute our mite to the diffusion of correct principles according to the ability which we have. Those manifestations are certainly very singular, and are unquestionably made by spiritual and invisible agents.

In this world there are various grades and qualities of spirits, clothed and concealed in mortal flesh. Some are very good, and some are very bad; between these extremes, the space is occupied by every intermediate grade of spirit or intelligence. There are those among them who will avail themselves of unlawful truths, in an unlawful way:

For example; a low degraded spirit may eve-drop at his neighbor's window, avail himself of the secret truths of the family and expose them to the public. Contempt and condemnation fall upon him from public opinion, and shame and mortification are the portion of the betrayed family. Yet nothing but the truth was told, just as it was spoken; and that truth was the just condemnation of him who had dishonorably obtained it. A man may steal a guinea, and none can deny that he has the genuine money, and he tells the truth when he declares that he has the guinea: But the fact of his having it, under existing circumstances, proves that his legal reward is condemnation. Suppose you meet a man and speak to him; and ask him some question, and he should begin to rap on the floor, on a table, or upon a bedstead, or even upon the fence? Would you not think the man was a fool, or that he intended to insult you, or that he possessed not the organs of speech? You must certainly conclude that he was inferior to yourself in some important respects; and hence, not qualified to be your teacher.

There is every grade and quality of spirits in the unseen world. Many of them, by stealth, avail themselves of unlawful truths, and expose them unto men; thus is Satan transformed night unto an angel of light. The course which these wicked spirits take, increases their guilt and condemnation—

The astrologers, sooth-sayers, and necromancers of olden time were aided by these familiar spirits. A dream that followed Paul and declared the truth of his mission, was severely rebuked by that man of God because he was aided by a familiar spirit.

Now, therefore, let all the house of Israel know assuredly, that God once spake and said: "Let there be light and there was light." No mysterious rappings or knockings! But when God speaks, light follows. Has he not a mouth, and can he not speak? And his spiritual or angelic servants without mouths or tongues? How was it in olden time? "Behold we bring you glad tidings of great joy which shall be unto all people." And again: "I am Gabriel that stand in the presence of God, and am sent to show these glad tidings! No mysterious rappings or knockings by these true messengers of Heaven. But there was once or more, that a mysterious communication was made upon the wall in the court of Nebuchadnezzar, King of Babylon—This was ominous of no good. Let all the true children of the covenant know that, when God speaks to man by any agent for good, he speaks in his own language. God will hear the channel of communication which he, himself, hath ordained and made. But when he intends to visit a people with war and death, he gives evil angels power, and the destroyer rides forth uncontrolled. Strange sights and fearful noises are heard. The dead are disturbed—sighs and wonders appear!

After the Jews had rejected and killed the Savior, Jerusalem was the theatre of wonders. The Jews cast forth their signs, the Jews were divided and fought one against another—the spirits of the departed groaned and could not rest. This meant no good to Jerusalem: Let the people of Western New York remember, that a true angel from God visited their metropolis some twenty-two or three years ago; but they rejected the message, and the agent who received the celestial vision has been cruelly martyred in cold blood! And tell them now to beware, less strong delusions be sent them, and they will not believe a lie; and to believe falsehoods bring upon them which may steal some truth to deceive mankind with: "They shall deceive, if it were possible the very elect." Our happy country may be divided as were the Jews, and the spiritual power move at the same, and the name of Jesus be taken in vain. Let us then "not give up the commandments of the Lord blameless, in thanksgiving forever."

Brothers, if you want your children to be useful, industrious, temperate, humane, meek and charitable, teach them so; if you want them to be prayerful, watchful, and godly, teach them so; and if you want them saved to a celestial kingdom, teach them faithfully the doctrines of that kingdom, and they will soon come to the day when they will grow up without an evil inclination, and when God will save the wicked.

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After the Jews had rejected and killed the Savior, Jerusalem was the theatre of wonders. The Jews cast forth their signs, the Jews were divided and fought one against another—the spirits of the departed groaned and could not rest. This meant no good to Jerusalem: Let the people of Western New York remember, that a true angel from God visited their metropolis some twenty-two or three years ago; but they rejected the message, and the agent who received the celestial vision has been cruelly martyred in cold blood! And tell them now to beware, less strong delusions be sent them, and they will not believe a lie; and to believe falsehoods bring upon them which may steal some truth to deceive mankind with: "They shall deceive, if it were possible the very elect." Our happy country may be divided as were the Jews, and the spiritual power move at the same, and the name of Jesus be taken in vain. Let us then "not give up the commandments of the Lord blameless, in thanksgiving forever."

Brothers, if you want your children to be useful, industrious, temperate, humane, meek and charitable, teach them so; if you want them to be prayerful, watchful,

and godly, teach them so; and if you want them saved to a celestial kingdom, teach them faithfully the doctrines of that kingdom, and they will soon come to the day when they will grow up without an evil inclination, and when God will save the wicked.

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The Frontier Guardian.

POETRY.

From the Saturday Evening Post.
Perseverance.

By C. H. FINE.

Young man, toiling on obscurely,
Struggling 'gainst an obscure tide,
With a high and honest purpose,
Which the mocking crowd deride;
Faint not, fear not, brave the current,
Face the storm, however rude;
Truth will triumph, thou wilt conquer,
Truth will triumph, thou wilt conquer,
God will never forsake the good.

Do the proud deride thy calling,
Mock thy efforts at the start,
With a scoffing coldness, galling
To thy proud and honest heart?
Perseverance! attain a station
With the gifted and the great,
Those who now scorn thy vocation,
Then will gladly see thy worth.

Has the venomous breath of slander
On thy lowly fame been blown,
From the serpent-soul of envy,
That would keep the worthy down?
Perseverance! with many patience,
Time will heal the pain you feel,
From thy name such taunt may vanish,
As thy breath from burned steel.

For encouraging example,
See the names on history's page—
Those who most their race have honored,
Giving glory to their age—
Names of Newton, and of Franklin,
And a thousand more as bright;
Names that gain increasing glory,
With the world's increasing light.

Perseverance! unconquerable effort,
Humble, though, and weak it be,
May o'ercome whate'er opposes,
And work miracles for thee;
Be assured reward will follow—
God will come to him who deives,
Honored industry must prosper—
"God helps those who help themselves."

Love that Dieth Not.

By T. J. OUSELEY.

Love not alone the gay,
The beautiful, the bright;
For youth will fade away,
Like day beams into night.
But love the heart that's pure,
How plain see'r the face;
Such love will long endure,
Such love cannot fade.

Love not alone on earth
Those transient things of life,
Who like the rainbow's birth
Soon fade amidst shadowy strife.
But love the power that made
All that to man is given,
Whose spirit doth pervade
The universal heaven.

Love all things, great and small,
From man to tiny flower;
Created they were all
By an Almighty power.
For "God is Love," we know,
Whom ever may be our lot,
Then, let us sow
The Love that dieth not.

MISCELLANY.

Goudbrand of the Mountain.
A NORWEGIAN LEGEND.

There was once a man whose name was Goudbrand. He owned a little farm situated on the declivity of a mountain, which fact gave him the name of Goudbrand of the Mountain. He lived upon such good terms with his wife, they were so happy together, that all that he did, seemed to the tender hearted woman, well done. If at any time he committed some foolish act, dame Goudbrand always managed to find something good in it. These good people owned a little piece of arable land, three hundred dollars in their strong box, and two cows in their stable.

One fine day, the wife said to the husband, "Goudbrand, I believe we would do better to take one of our cows to the city and sell it, and get a little money. We are so comfortable now, that we ought to have a little spending money like our neighbors. We must not touch the three hundred dollars, in the strong box; but I do not see what we want with more than one cow. Besides, in disposing of one of them, I will gain the advantage of having only one beast to take care of, in place of two."

Goudbrand agreed with his wife; the idea seemed to him excellent, and he immediately prepared to set out for the city with the cow. But it happened that when he got there, nobody wanted his cow. Well, said Goudbrand, I suppose I must take her back again then. Her stable is ready for her, and the way is not longer going than coming." So saying, he quietly consoled himself, and turned towards home. On the road he met a man who had a horse to sell, and was sending it to the city by a little boy.

"Hold," exclaimed Goudbrand; "it would be better to have a horse than a second cow!" and, therefore, he made an exchange with the man.

Going along a little farther, he found himself in company with a man driving a fat pig. Then Goudbrand thought that a fat pig was better than a lame horse, for he had discovered that his new bargain was thus afflicted. He talked a little while to the owner of the pig, and the exchange of the two animals was finally effected.

Pursuing his course very happily, Goudbrand met another man leading a goat. "Certainly," said Goudbrand, "a beautiful, graceful goat, it is to be preferred to a stub-born, grunting pig," and the third time he made a change.

Not far from there he saw a man carrying a sheep on his shoulders, and nothing could satisfy our Goudbrand, but a new exchange; for "certainly," said he, "a beautiful sheep is better than a poor goat."

At last he came, face to face, with a man driving before him a goose; and the good Goudbrand changed his sheep which he had discovered was his new bargain was thus afflicted. He talked a little while to the owner of the pig, and the exchange of the two animals was finally effected.

After this he pursued his way until the day began to decline. At this moment he commenced to feel the gnawings of hunger,

and having no money in his pocket, he sold his cock, and bought with the proceeds something to eat; for, thought Goudbrand of the mountain, "it is better to satisfy the cravings of my stomach, and go home feeling well, than to get there exhausted, and be the possessor of a cock." Thereupon he proceeded on his way until he reached the farm of his nearest neighbor, where he stopped to rest himself, just at the moment when the farm boy was driving in the cattle.

"Well," said his friend; "what good luck have you had in the city, Goudbrand?"

"Oh, nothing," replied the latter; "however, I do not complain."

And he related to his neighbor, all that he had done.

"You think you risk nothing, friend," said the farmer; "your wife will scold you well, as soon as you get home. *Diabolus*, if I would like to be in your skin."

"Notwithstanding all," said Goudbrand, "things might have gone worse; but, good or bad, I have an excellent wife, who never reproaches me, no matter what I do."

"It may be true, but I do not believe it."

"Will you bet that my wife will not make me the least reproach?" said Goudbrand. "I have a hundred dollars in my strong box. They shall be yours if my wife blames me. Will you bet the same sum?"

"Agreed," said the farmer. "One hundred dollars."

And as it was now quiet dark, they went towards Goudbrand's farm. The neighbor remained just outside the door where he could hear every thing, and Goudbrand entered the house.

"Good evening wife," said he.

"Good evening, my friend," replied the wife. "God be thanked for your safe return."

Then she asked him if he had made a good bargain in the city.

"So," replied Goudbrand. "I cannot boast much of my good fortune. Upon reaching the city I found that nobody would buy my cow, so I exchanged it for a horse."

"Good," exclaimed the wife, "I am glad of that." Persons as easy in their circumstances as we have a right to go to church, or horseback like others; and if we have had the sense to get a horse, why cannot we do this? Go along, good man, and bring the horse that I may see him."

"Stop a minute," said Goudbrand; "I hav'n't any horse, for on the way I changed him for a pig."

"Really?" cried the wife, "that is just what I should have done in your place! Thanks, good man! now I can offer a piece of ham to our friends when they come to see us. In fact, what should we have done with a horse? The neighbors would have gossiped about us, saying that we were too grand to go on foot to church as formerly. I will go, good man, and see the pig."

"Not so fast," said Goudbrand, "I have not got any pig, for coming along I exchanged him for a milch goat."

"Bah!" said the wife, "really you are a sensible man! For when I think of it, what do we want of a pig?" The neighbors would have said: "Those people eat their corn before it is ripe. But now that I have a goat, I will have milk and goat's cheese, which is so good. Bring on your goat."

"No," said Goudbrand, "there is no more goat there than on the back of my hand; for I gave it for a beautiful sheep."

"Strange," said the wife, "you anticipate all my wishes I could not have done better myself. The goat really would have embarrassed me; I should have had to watch it constantly, here and there, climb and run down the hill after it. But on the contrary, with a sheep, I shall have not only wool to spin into cloth for winter, but besides something to eat. Let us see your sheep."

"But I have not any sheep either," said Goudbrand, "for coming along, I exchanged him for a goose!"

"Bravo! better and better," said the wife; "what use would a sheep have been to me, since I have neither wheel nor distaff, and since I do not care to spin wool for clothes which we can buy as we have always done. At last I shall taste a goose; it is so long since I have eaten such royal food; and the feathers will do make me a pillow. Come quick, and show me the goose."

"Alas! I have no goose," said Goudbrand; "I changed it for a cock!"

"Heaven only knows who inspires thee with such good ideas," said the wife. "You have done just right. Why, a cock is as good as a clock; for he will crow every morning at four o'clock, to tell us it is time to get up. The goose would have been of no use, for I do not know how to cook a goose; and as to the pillow, a straw one is just as good. Go, husband, you have done all well; go, bring me the cock."

"Alas! the cock will also be wanting at the call," replied Goudbrand, "for I had not gone far when I was seized with such hunger that I was forced to sell the cock and buy something to keep me from fainting."

"And you did perfectly right," exclaimed the wife, "you always do just what I like. Besides, what need have we of a cock? We are our own masters, thank God! and we can get up when we please; and since you are returned safe and well to your wife, who do every thing for her. I have need of neither cock nor goose, nor goat, nor sheep, nor pig, nor horse, nor of two cows."

Upon this, Goudbrand called out from the door, "Have I won the hundred dollars?"

And the neighbor was forced to admit they were won, and well won.

WHO BIDS? — A young lady advertises in the Cleveland Plaindealer for a young gentleman to act as an amanuensis. He must be able to write in ciphers, and when not thus engaged, he will be expected to read poetry with feeling, converse with ease, and be able to play chess and backgammon. He must expect to be kissed when she is pleased, and caressed when she is not; but as her temper is acknowledged to be good, there will probably be more kissing than caressing. There's a good chance for somebody.

That lady ought to be a grandmother by this time—we first met with her proposal to me two years ago.

They who wimp over errors were not formed for wives.

Major Noah, who is a Jew, disconfesses as follows of Ophir, from which the gold was obtained to build the Temple of Solomon:

CALIFORNIA SUPPOSED TO BE OPHIR.—In estimating the amount of gold which was brought from Ophir, I find it stated in Kings 1, chapter ix, verse xxviii, that they came to Ophir and took from thence 420 talents of gold; but Chronicles 2, chapter viii, verse xviii, it is stated that they took 460 talents of gold. How do you account for this discrepancy, and where do you fix Ophir?

The talents of Ophir and Jerusalem varied sufficiently to account for difference; or they may have taken 450 talents at Ophir and expended 30 in paying for the service of King Hiram's ships and crews. Archbishop Usher calculates the silver shekel at 2s 6d sterling; and 100,000 talents of silver at that rate amounts to 36,250,000, which being multiplied by twelve, the proportion of silver to gold will give the sum of £435,000,000. The whole expense of building and furnishing the Temple of Solomon, for which this gold was brought from Ophir, £638,477,365 sterling—more than the national debt of Great Britain. If Ophir was a three years voyage from the Red Sea, then it was not in Africa or the Indian Ocean, which was within sixty days journey. In the oldest maps of California, San Francisco is laid down as the "Gold Gates," which is a scripture phrase. We can find no other location but California for Ophir.

HINTS ON CONVERSATION.—Conversation ought to be mental music, in which diversity of thought in the unity of humanity makes the harmony of the soul. Amenity and propriety are the essential conditions. A march would not be music in a church, nor an anthem in a ball-room. But schisms like these are often the bane of conversation.

A man to talk well must believe and be believed. The cloud of suspicion is like the valley of the shadow of death. The scowl of a doubt is like the sight of a hawk to the song of a bird. To be just is to be tolerant, and to be tolerant is to be gentle.

A sharp, caustic, unscrupulous intellect produces an atmosphere that is poisonous to the natural flow of conversation. The man of such an intellect is a gladiator, steeped to eye in fight, cunning of fence, master of his weapon, and merciless in its use. He wields the sword of a spirit, but not of a holy one, which is sharp to wound and often to pierce the defenceless and unoffending.—[Giles.

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